The Continuity of Torah in Light of Hebrews 8:13: A Multilingual Theological and Linguistic Examination

從希伯來書八章十三節看妥拉的延續性：一項多語言神學與語言學之考察

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I. INTRODUCTION 導言

Hebrews 8:13 is arguably the single most contested verse in all debates concerning the continuing validity of the Torah (תּוֹרָה) in the life of the believer. Mainstream Protestant and Catholic interpretation has long treated this verse as a proof-text for "replacement theology" (*Supersessionism*)—the doctrine that the "New Covenant" (ברית חדשה, *berith ḥadashah*) has categorically superseded and abolished the "Old Covenant" and its attendant Torah, rendering both *obsolete*. This essay contends, through rigorous multilingual textual analysis of the Koine Greek, Syriac Peshitta, Sahidic Coptic, and Ge'ez (Ethiopic) traditions—and through extensive cross-referencing with the words of Yeshua (Jesus) himself and the Apostolic writings—that Hebrews 8:13 does **not** declare the Torah *obsolete*, but rather describes the New Covenant as an *updated*, *renewed*, and *internalized* expression of the same divine Torah, brought to its fullest intended purpose.

希伯來書八章十三節，可說是所有涉及妥拉（תּוֹרָה）在信徒生活中持續有效性之辯論中，爭議最大的一節經文。主流新教與天主教詮釋長期以來將這節經文視為「取代神學」（*Supersessionism*，又譯「替代神學」）的核心經證——即「新約」（ברית חדשה, *berith ḥadashah*）已經全面取代並廢除「舊約」及其相關的妥拉，使兩者均成為「過時廢棄之物」。本文主張，透過嚴謹的多語言文本分析——包括通用希臘語（Koine Greek）、敘利亞語別西大譯本（Peshitta）、撒希迪克科普特語譯本（Sahidic Coptic）以及吉茲語（Ge'ez，衣索匹亞語）傳統——並透過與耶穌（Yeshua）自身的話語及使徒著作的廣泛交叉引證，希伯來書八章十三節並未宣告妥拉為「過時」；相反地，它描述的是新約作為同一神聖妥拉的一個更新的、精煉的、內化的表達，被帶入其最完整的預定目的。

II. THE PRIMARY TEXTS 原始經文

A. Hebrews 8:13 — Koine Greek (NA28/UBS5) 希伯來書八章十三節——通用希臘語

Greek Text 希臘語原文：

ἐν τῷ λέγειν **Καινὴν πεπαλαίωκεν** τὴν **πρώτην**· τὸ δὲ **παλαιούμενον** καὶ **γηράσκον** ἐγγὺς **ἀφανισμοῦ**.

Transliteration 音譯：

*en tōi legein **Kainēn pepalaiōken** tēn **prōtēn**; to de **palaioumenon** kai **gēraskon** engys **aphanismou**.*

Literal Translation 直譯：

"In the saying 'new,' He has made the first old; and that which is being-made-old and is-aging [is] near to disappearing."

「在說到『新的』之時，祂使第一個變舊了；而那正在變舊並正在老去的，就接近消逝了。」

B. Syriac Peshitta 敘利亞語別西大譯本

Syriac Text 敘利亞語原文：

ܕܗܵܝ ܕܲܡܪ ܚܕ̈ܬܵܐ ܥܒܸܕ ܥܬ̈ܝܩܵܐ ܘܥܲܠ ܕܥܬ̈ܝܩ ܘܐܲܒܺܝܪ ܩܪܺܝܒ ܠܲܫܘܼܠܵܐ

Transliteration 音譯：

*b'hāy d'emar **ḥḏatā** l'qaḏmāytā **a'teqāh** wa-aynā da-**'teq** wa-**sēḇ** qarīḇ hū la-**ḥḇālā**.*

Translation 翻譯：

"In that he said 'the new,' the former he made old; and that which has become old and has aged, it is near to decay/corruption."

「在他說到『新的』之時，他使先前的變舊了；而那已經變舊且已老去的，它接近了衰朽／敗壞。」

C. Sahidic Coptic (Horner Edition) 撒希迪克科普特語（霍納版本）

Coptic Text 科普特語原文：

ϩⲙ̄ⲡⲧⲣⲉϥϫⲟⲟⲥ ϫⲉ ⲟⲩⲃ̄ⲣⲣⲉ ⲁϥ̄ⲣ̄ⲧⲱⲣⲡ̄ ⲛ̄ⲁⲥ. ⲡⲉⲛⲧϥ̄ⲣ̄ⲁⲥ ⲇⲉ ⲁⲩⲱ ⲁϥ̄ⲣ̄ϩ̄ⲗⲗⲟ ϥϩⲏⲛ ⲉϩⲟⲩⲛ ⲉⲡⲧⲁϫⲟ.

Transliteration 音譯：

*hm-ptrefjoōs je ou-**brre** af-r-tshorp n-**as**. pentf-r-**as** de auō af-r-**hllo** f-hēn ehounn e-p-**tako**.*

Translation 翻譯：

"In his saying 'a new [thing],' he made the first old. That which has become old, moreover, and has become elderly, it is near to destruction."

「在他說到『一個新的（事物）』之時，他使第一個變舊了。而那已經變舊的，並且已經老化的，它就接近毀滅了。」

Linguistic Note 語言學注釋：The Coptic word ⲃⲣⲣⲉ (*brre*) means "new, young" and translates both Greek *kainos* and *neos*. According to Crum's *Coptic Dictionary* (p. 499), the Coptic uses ⲁⲥ (*as*) for "old" corresponding to Greek *palaios*, and the verbal form ⲣ̅ⲁⲥ (*r-as*) means "to become old," corresponding to *palaioūsthai*. The word ϩⲗ̅ⲗⲟ (*hllo*) means "elder, aged one" and reflects Greek *gēraskon*. Critically, the Coptic uses ⲧⲁⲕⲟ (*tako*) for Greek *aphanismos*—but *tako* in Coptic carries the nuance of "corruption, decay, ruin," not absolute annihilation. This is significant: the Coptic tradition preserves the sense of *deterioration*, not *total elimination*.

科普特語詞彙 ⲃⲣⲣⲉ (*brre*) 意為「新的、年輕的」，翻譯了希臘語的 *kainos* 和 *neos*。根據柯倫姆《科普特語詞典》（第499頁），科普特語用 ⲁⲥ (*as*) 表示「舊的」，對應希臘語 *palaios*，動詞形式 ⲣ̅ⲁⲥ (*r-as*) 意為「變舊」，對應 *palaioūsthai*。詞彙 ϩⲗ̅ⲗⲟ (*hllo*) 意為「長老、年邁者」，反映希臘語 *gēraskon*。至關重要的是，科普特語使用 ⲧⲁⲕⲟ (*tako*) 對應希臘語 *aphanismos*——但 *tako* 在科普特語中帶有「腐朽、衰敗、毀壞」的語意，而非絕對的消滅。這一點意義重大：科普特傳統保存了「劣化」的含義，而非「全面廢除」。

D. Ge'ez / Ethiopic (Ethiopian Tradition) 吉茲語／衣索匹亞語（衣索匹亞傳統）
The Ge'ez text of Hebrews, transmitted within the Ethiopian Orthodox Tewahedo Church's canon—which preserves 81 books, the broadest Christian biblical canon in existence—reads this verse through the lens of the Amharic (modern Ethiopian) interpretive tradition. The Amharic text (New Amharic Standard Version) renders:

吉茲語希伯來書的文本，在衣索匹亞正教合一教會（Ethiopian Orthodox Tewahedo Church）的正典中傳承——該教會保存了八十一卷書，是現存最廣泛的基督教聖經正典——透過阿姆哈拉語（現代衣索匹亞語）的詮釋傳統來閱讀這節經文。阿姆哈拉語文本（新阿姆哈拉標準版）如此翻譯：

ይህን ኪዳን፣ "አዲስ" በማለቱ የፊተኛውን ኪዳን አሮጌ አድርጎታል፤ ስለዚህ ያረጀ ያፈጀው የሚጠፋበት ጊዜ ተቃርቧል።

Transliteration 音譯：

*Yihin Kidan, "**addis**" bimaletu yifitenyawun Kidan **aroge** adirigotali; silezih **yareje yafejewu** yemit'efabibet gize **teqaribwali**.*

Translation 翻譯：

"This covenant, by saying 'new' (*addis*), he has made the former covenant old (*aroge*); therefore, that which has aged and worn out, the time of its passing is near."

「這約，藉著說『新的』（*addis*），他使先前的約成為舊的（*aroge*）；因此，那已經老化並磨損的，其消逝的時間已經接近了。」

Linguistic Note 語言學注釋：The Ge'ez/Amharic word አዲስ (*addis*, cognate with Ge'ez ሐዲስ *ḥadis*) corresponds to Hebrew **חָדָשׁ** (*ḥadash*)—meaning "renewed, refreshed, restored," not "previously non-existent." The word አሮጌ (*aroge*) means "old, worn, aged"—parallel to the Hebrew **בָּלָה** (*balah*, "worn out") rather than a term of absolute abolition. The Ethiopian theological tradition, deeply rooted in a Hebraic-Semitic worldview, has consistently interpreted this verse as describing *renewal within continuity*, not *replacement through abolition*. The Ethiopian Church's retention of Torah-like practices (Sabbath observance, dietary laws, circumcision) testifies to a living theological tradition that never read Hebrews 8:13 as abrogating Torah.

吉茲語／阿姆哈拉語詞彙 አዲስ (*addis*，與吉茲語 ሐዲስ *ḥadis* 同源) 對應希伯來語 **חָדָשׁ** (*ḥadash*)——意為「更新的、刷新的、恢復的」，而非「先前不存在的」。詞彙 አሮጌ (*aroge*) 意為「舊的、磨損的、老化的」——平行於希伯來語 **בָּלָה** (*balah*，「磨損的」)，而非一個表示絕對廢除的詞語。衣索匹亞神學傳統深深植根於希伯來—閃族世界觀之中，一貫將這節經文詮釋為描述「延續性中的更新」，而非「透過廢除的取代」。衣索匹亞教會保留類似妥拉的實

踐（安息日遵守、飲食律法、割禮），正是這一活生生的神學傳統的見證——它從未將希伯來書八章十三節解讀為廢除妥拉。

III. THE CRUX OF THE ARGUMENT: WHAT DOES **πεπαλαίωκεν** ACTUALLY MEAN? 論證的核心：**πεπαλαίωκεν** 究竟意味什麼？

The entire theological weight of the replacement-theology reading of Hebrews 8:13 rests on one Greek verb: **πεπαλαίωκεν** (*pepalaiōken*), a perfect indicative active third-person singular form of **παλαιόω** (*palaioo*, Strong's G3822). Modern English translations render this as "he has made [the first] *obsolete*" (NASB, NIV, ESV, NRSV). The critical question is: does *palaioo* mean "to make obsolete/abolish" or "to make old/declare aged"?

取代神學對希伯來書八章十三節之解讀的全部神學重量，都壓在一個希臘語動詞上：**πεπαλαίωκεν** (*pepalaiōken*)，是 **παλαιόω** (*palaioo*，斯特朗編號 G3822）的完成時態主動語態第三人稱單數形式。現代英語譯本將其翻譯為「他使（第一個）過時了」（NASB、NIV、ESV、NRSV）。關鍵問題在於：*palaioo* 的意思是「使過時／廢除」，還是「使變舊／宣告為年邁的」？

The verb *palaioo* appears **seven times** in the New Testament (Luke 12:33; Hebrews 1:11 [×2]; 8:13 [×2]) and twenty-eight times in the Septuagint (LXX). In the LXX, it translates several Hebrew words, but the most theologically significant is **בָּלָה** (*balah*)—"to wear out, to become worn." In Hebrews 1:11, the author himself quotes Psalm 102:26 (LXX 101:26): "They will all wear out like a garment" (πάντες ὡς ἱμάτιον **παλαιωθήσονται**, *pantes hōs himation palaiōthēsontai*). The underlying Hebrew is: כֻּלָּם כַּבֶּגֶד **יִבְלוּ** (*kullam kabbeged **yiḇlū***)—"they will all wear out like a garment."

動詞 *palaioo* 在新約中出現了七次（路加福音12:33；希伯來書1:11 [×2]；8:13 [×2]），在七十士譯本（LXX）中出現了二十八次。在七十士譯本中，它翻譯了數個希伯來語詞彙，但神學上最重要的是 **בָּלָה** (*balah*)——「磨損、變舊」。在希伯來書1:11，作者本人引用了詩篇102:26（LXX 101:26）：「它們都要像衣服漸漸舊了」（πάντες ὡς ἱμάτιον **παλαιωθήσονται**）。其底層的希伯來語是：**יִבְלוּ** כַּבֶּגֶד כֻּלָּם——「它們都要像衣服一樣磨損」。

The metaphor is profoundly important: a garment that has "worn out" has not *ceased to exist* nor been *abolished*. It still exists; it has simply become *less serviceable*. The author of Hebrews, who was deeply steeped in the LXX and its Hebrew substratum, could not have been ignorant of this figurative range. When the same author uses *pepalaiōken* in 8:13, the semantic field of the verb—"to make/declare old, to cause to become worn"—does **not** demand the meaning "to abolish" or "to render null and void." The English word "obsolete" dramatically over-translates the Greek by importing connotations of *complete abrogation* that are absent from the original.

這個隱喻極為重要：一件已經「磨損」的衣服並沒有不復存在，也沒有被廢除。它仍然存在；它只是變得不那麼實用了。希伯來書的作者深深浸潤於七十士譯本及其希伯來語底層文本之中，不可能不知道這一比喻性語意範圍。當同一位作者在8:13使用 *pepalaiōken* 時，該動詞的語意場——「使……變舊／宣告為舊的、使……變得磨損」——並不要求「廢除」或「使其完全無效」的含義。英語詞彙「obsolete」（過時的）對希臘語的翻譯過度強化了，輸入了原文中根本不存在的徹底廢除之內涵。

Moreover, the Peshitta renders this verb as ܥܬܺܝܩܳܐ (*a'teqāh*), from the root ܥܬܩ (*'tq*), which in Syriac means "to be/become old, ancient" (Payne Smith, p. 431). The causative Aphel form means "he made it old." There is no inherent sense of "abolition" in this Aramaic root. Similarly, the Coptic ⲁⲫⲣ̄ⲧⲱϭⲟⲣⲡ̄ ⲛ̄ⲁⲥ (*af-r-tshorp n-as*) means literally "he made the first into old"—with ⲁⲥ (*as*) meaning simply "old" (Crum, p. 499), carrying no freight of "annulment."

此外，別西大譯本將這個動詞翻譯為 ܐܬܥܬܩ (*a'teqāh*)，來自詞根 ܥܬܩ (*'tq*)，在敘利亞語中意為「變舊、成為古老的」（佩恩·史密斯，第431頁）。使役態（Aphel）形式的意思是「他使它變舊了」。在這個亞蘭語詞根中沒有固有的「廢除」含義。同樣地，科普特語 ⲁⲫⲣⲧⲥϩⲟⲡⲓ ⲛⲁⲥ (*af-r-tshorp n-as*) 的字面意思是「他使第一個成為舊的」——其中 ⲁⲥ (*as*) 僅僅意味著「舊的」（柯倫姆，第499頁），不帶任何「廢止」的負擔。

IV. THE ABSENT NOUN: THE WORD "COVENANT" IS NOT IN THE TEXT 缺失的名詞：「約」這個詞不在經文中

A critically overlooked fact in popular reading of Hebrews 8:13 is that the word **διαθήκη** (*diathēkē*, "covenant/testament") **does not appear** in this verse. The text literally reads: ἐν τῷ λέγειν **Καινὴν** πεπαλαίωκεν τὴν **πρώτην**—"In the saying '*new*' [feminine adjective], he has made the *first* [feminine adjective] old." The word "covenant" (*diathēkē*) is supplied by translators from context—specifically from the Jeremiah 31 quotation in Hebrews 8:8–12. But this hermeneutical decision carries enormous theological weight, because the author may have deliberately left the noun unspecified, leaving the reader to determine from the broader argument of chapters 7–10 precisely *what* is "being made old."

在希伯來書八章十三節的通俗閱讀中，有一個被嚴重忽視的事實：**διαθήκη**（*diathēkē*，「約／遺囑」）這個詞並未出現在這節經文中。經文的字面意思是：ἐν τῷ λέγειν **Καινὴν** πεπαλαίωκεν τὴν **πρώτην**——「在說到『新的』[陰性形容詞]之時，他使第一個[陰性形容詞]變舊了。」「約」（*diathēkē*）一詞是譯者從上下文——特別是希伯來書8:8-12中耶利米書三十一章的引文——補充進去的。但這個詮釋學決定承載著巨大的神學重量，因為作者可能是刻意不指明名詞，讓讀者從第七至第十章的更廣泛論證中去確定，究竟什麼是「正在被變舊的」。

As David Stern observes in his *Jewish New Testament Commentary*: "The context shows that he is speaking only of its system of priests and sacrifices, not its other aspects... What is actually on the verge of vanishing is the old priesthood, not the old covenant." The entire argument of Hebrews 7–10 concerns the **Levitical priesthood** and its sacrificial system, not the Torah as a whole. The author argues that the Melchizedekian priesthood of Yeshua supersedes the Aaronic/Levitical priesthood, and that a change in priesthood necessitates a change in the *regulations* (*nomothetēsia*) governing that priestly service (Hebrews 7:12). This is a recalibration of the *administrative apparatus* of the covenant, not an abolition of the covenant itself or the Torah it contains.

正如大衛·斯特恩在其《猶太新約注釋》中所觀察到的：「上下文表明他只是在談論其祭司和獻祭的制度，而非其他方面……實際上接近消逝的是舊的祭司制度，而非舊的約。」希伯來書第七至第十章的整個論證都關乎利未祭司制度及其獻祭系統，而非妥拉整體。作者論證的是耶穌的麥基洗德等次祭司職分取代了亞倫／利未的祭司職分，而祭司職分的改變需要對管理祭司事奉之條例（*nomothetēsia*）進行改變（希伯來書7:12）。這是約的行政機制的重新校準，而非約本身或其所包含的妥拉的廢除。

V. THE TESTIMONY OF YESHUA: MATTHEW 5:17–18 耶穌的見證：馬太福音五章十七至十八節

The most decisive counter-witness to any reading of Hebrews 8:13 that abolishes Torah is the testimony of Yeshua himself.

對任何將希伯來書八章十三節解讀為廢除妥拉之立場，最具決定性的反證就是耶穌本人的見證。

Matthew 5:17 — Koine Greek 馬太福音五章十七節——通用希臘語

Μὴ νομίσητε ὅτι ἦλθον **καταλῦσαι** τὸν **νόμον** ἢ τοὺς **προφήτας**· οὐκ ἦλθον **καταλῦσαι** ἀλλὰ **πληρῶσαι**.

Transliteration 音譯：

*Mē nomisēte hoti ēlthon **katalysai** ton **nomon** ē tous **prophētas**; ouk ēlthon **katalysai** alla **plērōsai**.*

Translation 翻譯：

"Do not think that I came to **demolish** the **Law** or the **Prophets**; I did not come to **demolish** [them] but to **fill [them] to completion**."

「你們不要以為我來是要拆毀律法（妥拉）或先知書；我來不是要拆毀，而是要使其完滿。」

Matthew 5:17 — Syriac Peshitta 馬太福音五章十七節——敘利亞語別西大譯本

ܠܵܐ ܬܣܒܪܘܢ ܕܐܬܝܬ ܕܐܫܪܝ ܢܡܘܣܵܐ ܐܘ ܢܒܝܐ ؞ ܠܵܐ ܐܬܝܬ ܕܐܫܪܝ ܐܠܵܐ ܕܐܡܠܝ ؞ ܠܵܐ

Transliteration 音譯：

*Lā tasbrūn d'ethīt d'e-**shrē nāmūsā** aw **nbīyē**; lā ethīt d'e-**shrē** ellā d'e-**mallē**.*

Translation 翻譯：

"Do not think that I came to **loosen/dissolve** the **Law** or the **Prophets**; I did not come to **loosen/dissolve**, but to **fill/complete**."

「你們不要以為我來是要鬆解／解散律法（妥拉）或先知書；我來不是要鬆解，乃是要充滿／完成。」

Matthew 5:17 — Sahidic Coptic 馬太福音五章十七節——撒希迪克科普特語

ⲙⲡⲣⲱϣ ϫⲉ ⲛⲧⲁⲓⲉⲓ ⲉⲕⲁⲧⲁⲗⲩ ⲙⲡⲛⲟⲙⲟⲥ ⲏ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ. ⲛⲧⲁⲓⲉⲓ ⲁⲛ ⲉⲕⲁⲧⲁⲗⲩ ⲙⲙⲟⲟⲩ �children ⲉϫⲟⲕⲟⲩ ⲉⲃⲟⲗ.

Transliteration 音譯：

*mprōsh je ntai-ei e-**kataly** mp-**nomos** ē ne-**prophētēs**. ntai-ei an e-**kataly** mmoou alla e-**jokou** ebol.*

Translation 翻譯:

"Do not think that I came to **destroy** the **Law** or the **Prophets**. I did not come to **destroy** them, but to **complete/perfect** them."

「不要以為我來是要毀壞律法（妥拉）或先知書。我來不是要毀壞它們，乃是要使它們完全／完美。」

Linguistic Note on the Coptic 科普特語語言學注釋: The Coptic verb ⲭⲱⲕ ⲉⲃⲟⲗ (*jōk ebol*) means "to complete, to bring to perfection, to finish fully." This is not the language of *termination* but of *consummation*—bringing something to the fullness of its intended purpose. The Torah is not being ended; it is being *perfected* and *brought to its goal*.

科普特語動詞 ⲭⲱⲕ ⲉⲃⲟⲗ (*jōk ebol*) 意為「完成、使之完善、完全地完結」。這不是終結的語言，而是圓滿的語言——將某事物帶到其預定目的的完滿。妥拉不是被結束了；它是被完善並帶到其目標了。

Critical Lexical Analysis of Key Terms 關鍵術語的批判性詞彙分析
A. καταλῦσαι (*katalysai*) — "to destroy, to demolish"「毀壞、拆毀」

The Greek verb **καταλύω** (*kataluō*, Strong's G2647) is composed of **κατά** (*kata*, "down") + **λύω** (*luō*, "to loose"). It means literally "to loosen down, to demolish, to tear apart structurally." In Matthew 26:61 and Mark 14:58, this same verb is used for *destroying the Temple*. Yeshua is saying emphatically: "I did not come to **tear down the structural foundation** of the Torah."

希臘語動詞 **καταλύω** (*kataluō*, 斯特朗編號 G2647) 由 **κατά** (*kata*,「向下」) + **λύω** (*luō*,「解開」) 構成。其字面意思是「向下解開、拆毀、在結構上拆解」。在馬太福音26:61和馬可福

音14:58中，同一個動詞被用於拆毀聖殿。耶穌正在強調地說：「我來不是要拆毀妥拉的結構性根基。」

The Peshitta's choice of ܫܪܐ (*shrā*)—"to loosen, to dissolve, to untie"—is equally telling. In Aramaic/Syriac linguistic culture, the opposite of *shrā* is ܩܝܡ (*qyām*)—"to establish, to make stand, to uphold." When Yeshua says "I did not come to *shrā*," he is saying: "I did not come to *dissolve the standing authority* of the Torah."

別西大譯本選用 ܫܪܐ (*shrā*)——「鬆開、溶解、解開」——同樣意味深長。在亞蘭語／敘利亞語的語言文化中，*shrā* 的反義詞是 ܩܝܡ (*qyām*)——「建立、使站立、維護」。當耶穌說「我來不是要 *shrā*」時，他是在說：「我來不是要溶解妥拉的立定權威。」

B. πληρῶσαι (*plērōsai*) — "to fill to completion, to bring to fullness"「充滿至完成、帶入完滿」

The Greek **πληρόω** (*plēroō*, Strong's G4137) is derived from **πλήρης** (*plērēs*, "full"). Its range of meaning includes: "to make full, to fill up, to complete, to bring to fullness, to carry out fully, to give full meaning to." This is emphatically **not** the language of *termination* or *abolition*. One does not "fill up" something in order to destroy it.

希臘語 **πληρόω** (*plēroō*，斯特朗編號 G4137) 源自 **πλήρης** (*plērēs*，「滿的」)。其語意範圍包括：「使滿、充滿、完成、帶入完滿、完全執行、賦予完整的意義」。這明確地不是終結或廢除的語言。人不會為了摧毀某物而去「充滿」它。

The Peshitta renders this as ܕܡܠܡܠ (*d'emallē*), from the root ܡܠܐ (*mlā*), the Pael conjugation of "to fill, to complete" (Payne Smith, p. 274). This is the cognate of Hebrew **מָלֵא** (*malē'*, "to fill, to be full"), used throughout the Hebrew Bible in the sense of *filling up to fullness*, *completing a measure*, *bringing to maturity*. A cup that is *filled* has not been *emptied*. A Torah that is *filled to completion* has not been *abolished*—it has been **refined, perfected, and brought to its ultimate intended expression**.

別西大譯本將此翻譯為 דְּמַלֵּא (*d'emallē*)，來自詞根 מלא (*mlā*)，是「充滿、完成」的 Pael 詞幹（佩恩·史密斯，第274頁）。這是希伯來語 **מָלֵא** (*malē'*，「充滿、充盈」) 的同源詞，在希伯來聖經中通篇被用於充滿至完滿、完成一個度量、帶入成熟的意義。一個被充滿的杯子並沒有被倒空。一部被充滿至完成的妥拉並沒有被廢除——它已被精煉、完善，並被帶入其最終預定的表達。

Matthew 5:18 — The Continuing Authority of Every Detail 馬太福音五章十八節——每一個細節的持續權威

ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

Amēn gar legō hymin, heōs an parelthȩ̄ ho ouranos kai hē gē, iōta hen ē mia keraia ou mē parelthȩ̄ apo tou nomou, heōs an panta genētai.

"For truly I say to you, until heaven and earth pass away, not one iota [yod] or one serif shall pass away from the Law, until all things have come to pass."

「我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。」

This declaration is absolute and unconditional in its temporal scope: the Torah endures **at minimum** as long as heaven and earth exist. As the exegete Skip Moen observes: "Since Yeshua has already told us that the Torah will exist at least until heaven and earth pass away, there seems to be no reasonable evidence to claim that Torah disappeared with the destruction of the Temple or with the death of Yeshua. As far as I can tell, heaven and earth are still with us."

這個宣告在其時間範圍上是絕對的、無條件的：妥拉至少在天地存在的時候就持續有效。正如釋經學者斯基普·摩恩所觀察到的：「既然耶穌已經告訴我們妥拉至少要存在到天地過去，那麼似乎沒有合理的證據可以聲稱妥拉隨著聖殿的毀滅或耶穌的死而消失了。據我所知，天地仍然與我們同在。」

VI. WHAT JEREMIAH 31 ACTUALLY SAYS: THE NEW COVENANT IS TORAH ON THE HEART 耶利米書三十一章的實際內容：新約是妥拉寫在心上

Hebrews 8:8–12 is a direct citation of Jeremiah 31:31–34, which is the very passage that *defines* what the "New Covenant" is. It is essential to examine what this foundational prophecy actually promises:

希伯來書8:8-12直接引用了耶利米書31:31-34，正是這段經文定義了「新約」的實質。必須考察這一根本性預言實際上承諾了什麼：

Jeremiah 31:33 (MT): כִּי זֹאת הַבְּרִית אֲשֶׁר אִכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם יְהוָה נָתַתִּי אֶת־**תּוֹרָתִי** בְּקִרְבָּם וְעַל־לִבָּם אֶכְתְּבֶנָּה

"For this is the covenant that I will cut with the house of Israel after those days, declares YHWH: I will put **My Torah** in their inward parts, and on their hearts I will write it."

「耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的妥拉放在他們裡面，寫在他們心上。」

The New Covenant, as defined by the prophet whose words the author of Hebrews himself cites, does **not** promise a *new Torah* or the *abolition of Torah*. It promises the **same Torah** (*Torathi* — "**My** Torah," possessive, first person singular—God's own Torah, emphatic) written in a new *location*: not on tablets of stone, but **on the heart**. The content does not change; the *method of inscription* changes. The *medium* is upgraded; the *message* remains. This is **renewal**, not **replacement**. This is an **update**, not an **abolition**.

新約，按照希伯來書作者本人所引用的先知的話來定義，並未承諾一部新的妥拉或妥拉的廢除。它承諾的是同一部妥拉（*Torathi*——「我的妥拉」，所有格，第一人稱單數——上帝自

己的妥拉，強調語氣）被寫在一個新的位置上：不是在石板上，而是在心上。內容沒有改變；改變的是銘刻的方式。媒介升級了；信息不變。這是更新，而非取代。這是升級，而非廢除。

As Robert North writes in the *Theological Dictionary of the Old Testament* concerning the Hebrew root חדש (*ḥds*): the fundamental meaning is expressed in terms like "renewal," "revitalized form," and "continuity rather than replacement." The Jeremiah passage describes not something entirely new but rather the "interiorization of religion" with the writing of the already-existing Torah on the hearts of men.

正如羅伯特·諾斯在《舊約神學辭典》中論及希伯來語詞根 חדש (*ḥds*) 時所寫的：其基本含義以「更新」、「煥發新生的形式」以及「延續而非取代」等用語來表達。耶利米書的經文描述的不是全新的事物，而是「宗教的內在化」——將已經存在的妥拉寫在人心上。

VII. CORROBORATING APOSTOLIC TESTIMONY 使徒見證的佐證

A. Paul — Romans 3:31 保羅——羅馬書三章三十一節

νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον **ἱστάνομεν**.

*Nomon oun katargoumen dia tēs pisteōs? Mē genoito! Alla nomon **histanomen**.*

"Do we then nullify the Law through faith? **May it never be!** On the contrary, we **establish** [*histanomen*, from ἵστημι, 'to cause to stand, to uphold, to make firm'] the Law."

「那麼，我們因信就廢了律法嗎？斷乎不是！相反地，我們堅固了[*histanomen*，源自 ἵστημι，「使站立、維護、使堅固」] 律法。」

Paul's verb **ἱστάνομεν** (*histanomen*) is the present indicative active first-person plural of **ἵστημι** (*histēmi*)—"we cause to stand, we uphold, we establish." Faith in the Messiah

does not tear down the Torah; it *erects* the Torah, causes it to *stand firm*. This is the polar opposite of abolition.

保羅的動詞 **ἱστάνομεν** (*histanomen*) 是 **ἵστημι** (*histēmi*) 的現在時態主動語態第一人稱複數——「我們使之站立、我們維護、我們建立」。對彌賽亞的信仰不是拆毀妥拉；它是豎立妥拉，使其穩固站立。這與廢除完全相反。

B. Paul's Personal Torah Observance — Acts 21:24 保羅個人的妥拉遵行——使徒行傳二十一章二十四節

In Acts 21:20–24, James and the Jerusalem elders tell Paul that tens of thousands (*myriades*) of Jewish believers are "zealous for the Torah" (πάντες ζηλωταὶ τοῦ νόμου, *pantes zēlōtai tou nomou*), and they instruct Paul to publicly demonstrate that he himself "walks orderly, keeping the Torah" (στοιχεῖς... φυλάσσων τὸν νόμον, *stoicheis... phylassōn ton nomon*). Paul complies. This account, written by Luke decades after the crucifixion and resurrection, depicts a *Torah-observant Apostolic community* as the normative expression of faith in the risen Messiah.

在使徒行傳21:20-24中，雅各和耶路撒冷的長老告訴保羅，成千上萬（*myriades*，字面意思是「數以萬計」）的猶太信徒「為妥拉熱心」（πάντες ζηλωταὶ τοῦ νόμου），並指示保羅公開表明他自己「按規矩而行，遵守律法」（στοιχεῖς... φυλάσσων τὸν νόμον）。保羅照做了。這段記載由路加在十字架受難和復活之後數十年寫成，將一個遵行妥拉的使徒群體描繪為對復活彌賽亞之信仰的規範性表達。

C. James — James 1:25, 2:8–12 雅各——雅各書一章二十五節、二章八至十二節

James calls the Torah **νόμον τέλειον τὸν τῆς ἐλευθερίας** (*nomon teleion ton tēs eleutherias*)—"the perfect law, the one of liberty" (James 1:25). He further instructs believers to act as those "who are about to be judged by the law of liberty" (James 2:12). If Torah had been abolished, why would James—the brother of the Lord and

leader of the Jerusalem community—call it "perfect" and "the law of liberty" and hold it up as the standard by which believers will be judged?

雅各稱妥拉為 **νόμον τέλειον τὸν τῆς ἐλευθερίας** (*nomon teleion ton tēs eleutherias*)——「那全備使人自由的律法」（雅各書1:25）。他進一步指示信徒要以「那按自由之律法將要受審判的人」的方式行事（雅各書2:12）。如果妥拉已經被廢除，為什麼雅各——主的兄弟、耶路撒冷群體的領袖——會稱其為「完備的」、「自由的律法」，並將其作為信徒將來受審判的標準？

D. John — 1 John 2:3–7 約翰——約翰一書二章三至七節

Beloved, I am writing you **no new commandment**, but an **old commandment** which you had **from the beginning**. The old commandment is the word which you have heard. (1 John 2:7, cf. KJV)

親愛的，我寫給你們的，不是一條新的命令，乃是你們從起初就有的舊命令。這舊命令就是你們所聽過的道。（約翰一書2:7）

John explicitly ties the commandments believers are to keep to the *original commandments from the beginning*—the Torah. He says this is *not* a new commandment but the ancient, enduring word of God. If the Torah had been rendered obsolete, John's assertion here would be incoherent.

約翰明確地將信徒應當遵守的命令與從起初就有的原始命令——妥拉——聯繫在一起。他說這不是一條新命令，而是古老的、永恆的上帝之道。如果妥拉已被宣告過時，約翰在這裡的斷言就是不連貫的。

VIII. THE THEOLOGICAL SYNTHESIS: THE NEW COVENANT AS AN UPDATED COVENANT 神學綜合：新約作為一個更新的約

The evidence from all four ancient textual traditions (Greek, Syriac, Coptic, Ethiopic) and from the convergent testimony of Yeshua, Paul, James, and John yields a coherent picture that may be summarized as follows:

來自所有四個古代文本傳統（希臘語、敘利亞語、科普特語、衣索匹亞語）以及耶穌、保羅、雅各和約翰之匯聚見證的證據，呈現出一幅連貫的圖景，可概述如下：

First 第一, the verb *palaioo* in Hebrews 8:13, as attested by its LXX background, its Hebrew substratum (*balah*), the Syriac Peshitta (*ʼtq*), the Coptic (*r-as*), and the Ethiopic (*aroge*), means "to make/declare old, to cause to wear"—not "to abolish" or "to annihilate." The English translation "obsolete" is a theological *interpretation*, not a linguistic *translation*.

希伯來書8:13中的動詞 *palaioo*，正如其七十士譯本背景、其希伯來語底層文本（*balah*）、敘利亞語別西大譯本（*ʼtq*）、科普特語（*r-as*）以及衣索匹亞語（*aroge*）所證實的，意為「使……變舊／宣告為舊的、使……磨損」——而非「廢除」或「消滅」。英語翻譯「obsolete（過時的）」是一種神學詮釋，而非語言學上的忠實翻譯。

Second 第二, the word "covenant" (*diathēkē*) does not appear in the verse itself. The context of Hebrews 7–10 demonstrates that what is being declared "old" and "aging" is specifically the *Levitical priestly administration*—the system of animal sacrifices and the Aaronic priesthood—not the Torah as a moral, civil, and spiritual code.

「約」（*diathēkē*）一詞根本不出現在這節經文中。希伯來書第七至第十章的上下文表明，被宣告為「舊的」和「老化的」，具體而言是利未祭司行政制度——動物獻祭的系統和亞倫祭司制度——而非作為道德、民事和屬靈法典的妥拉。

Third 第三, the Greek adjective *kainēn* ("new"), as informed by the Hebrew **חָדָשׁ** (*ḥadash*) which it translates from the Jeremiah 31 citation in the LXX, fundamentally connotes *renewal* and *revitalization*, not *creation ex nihilo*. The Ge'ez/Amharic cognate

ሐዲስ (*ḥadis*) / አዲስ (*addis*) carries the same semantic range: refreshed, renewed, restored.

希臘語形容詞 *kainēn*（「新的」），受其從七十士譯本中耶利米書三十一章引文所翻譯的希伯來語 **חָדָשׁ** (*ḥadash*) 的影響，其根本含義是更新和煥發新生，而非從無到有的創造。吉茲語／阿姆哈拉語同源詞 ሐዲስ (*ḥadis*) / አዲስ (*addis*) 也帶有相同的語意範圍：刷新的、更新的、恢復的。

Fourth 第四, Yeshua's own categorical declaration in Matthew 5:17–18—"I did not come to *katalysai* (demolish) but to *plērōsai* (fill to completion)"—stands as the supreme hermeneutical key. In the Peshitta, *shrā* vs. *mallē*; in the Coptic, *kataly* vs. *jōk ebol*—across every ancient tradition, the contrast is between *dissolution* and *completion*, between *destruction* and *fullness*. The Torah is not being demolished; it is being brought to its fullest expression—*refined*, *elevated*, *internalized*.

耶穌本人在馬太福音5:17-18中的斷然宣告——「我來不是要 *katalysai*（拆毀），乃是要 *plērōsai*（充滿至完成）」——是至高的詮釋學鑰匙。在別西大譯本中，是 *shrā* 對 *mallē*；在科普特語中，是 *kataly* 對 *jōk ebol*——跨越每一個古代傳統，對比的都是溶解與完成、毀壞與完滿之間的關係。妥拉不是被拆毀的；它是被帶入其最完整的表達——精煉、提升、內化。

Fifth 第五, the apostolic witness uniformly confirms Torah's continuing authority: Paul *establishes* the Law through faith (Romans 3:31) and personally observes Torah (Acts 21:24); James calls the Torah "the perfect law of liberty" (James 1:25); John identifies the commandments believers must keep as the ancient commandments "from the beginning" (1 John 2:7); and the Jerusalem community of tens of thousands of Messianic Jews remained "zealous for the Torah" (Acts 21:20).

使徒見證一致地確認妥拉的持續權威：保羅透過信仰堅固律法（羅馬書3:31），並親自遵行妥拉（使徒行傳21:24）；雅各稱妥拉為「那全備使人自由的律法」（雅各書1:25）；約翰指出信

徒必須遵守的命令就是「從起初」的古老命令（約翰一書2:7）；而由數以萬計的彌賽亞猶太人組成的耶路撒冷群體，始終「為妥拉熱心」（使徒行傳21:20）。

IX. CONCLUSION 結論

Hebrews 8:13, when examined in its original Koine Greek, and as attested across the Syriac Peshitta, Sahidic Coptic, and Ge'ez/Ethiopic textual traditions, does not declare the Torah obsolete, void, or abolished. The verse, properly understood within its immediate literary context (Hebrews 7–10, which concerns the Levitical priesthood and sacrificial system) and within the broader Apostolic theological framework, describes the New Covenant as an *updated*, *renewed*, and *perfected* expression of the same divine instruction that was always contained in the Torah. What is "aging" and "near to disappearing" is the *mode of administration*—the Levitical priestly system with its animal sacrifices—not the Torah itself.

希伯來書八章十三節，經過對其通用希臘語原文的考察，並經由敘利亞語別西大譯本、撒希迪克科普特語以及吉茲語／衣索匹亞語文本傳統的佐證，並未宣告妥拉為過時的、無效的或被廢除的。這節經文，在其直接的文學上下文（希伯來書第七至第十章，論及利未祭司制度和獻祭系統）以及更廣泛的使徒神學框架中被正確理解時，描述的是新約作為同一神聖教導的一個更新的、煥發新生的、完善了的表達——而這教導一直包含在妥拉之中。那「正在老化」並「接近消逝」的，是行政管理的模式——利未祭司制度及其動物獻祭——而非妥拉本身。

Yeshua came not to demolish (*katalysai* / *shrā* / *kataly*) but to *fill to completion* (*plērōsai* / *mallē* / *jōk ebol*). The Torah, written on the heart under the New Covenant as prophesied by Jeremiah, is not a discarded relic of a bygone age—it is the living, eternal, and now *internalized* instruction of the God of Israel, brought to its ultimate flowering in the Messiah.

耶穌來不是要拆毀（*katalysai* / *shrā* / *kataly*），而是要充滿至完成（*plērōsai* / *mallē* / *jōk ebol*）。在新約之下，按照耶利米的預言被寫在心上的妥拉，不是一個已逝時代的被丟棄遺物——它是以色列上帝的活潑的、永恆的、如今被內化了的教導，在彌賽亞裡被帶入其最終的綻放。

The New Covenant is not the *death* of the Old—it is its *maturation*.

新約不是舊約的死亡——而是它的成熟。

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